

Human Nature

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PHYSIOGNOMY.—PART I.



IT is so seldom that a truly scientific treatise on Physiognomy appears either in the public press, or in book form, that it gives us great pleasure to accede to the request of Charles Todd Parks to reproduce a dissertation from his pen in the *New York Press*.

Our readers will remember Mr. Parks as a former contributor to *HUMAN NATURE*.

It should be understood that Physiognomy is but an adjunct and parcel of Phrenology, because every physiognomical feature has its nerve pole extending from a brain center, and mirrors the brain organ from which it takes its source.

Phrenological science embraces the entire human organism from the crown of the head to the sole of the foot.

—
"Russell Sage, of whom it is said never lost a dollar by the dishonesty

of any one in his employ, once declared that the most essential feature of a business man's life is the study of physiognomy. Bank presidents and leading business men believe, like Mr. Sage, that the features of one's face depict more clearly than anything else the intellect, moral character and general disposition of the person.

Take, for instance, the nose, the guide post of human intellect. Every peculiarity of shape, size, or color and quality has its specific indication to the mind of the real student of physiognomy.

As an example, study the nose shown in Fig. 1. It projects at the top and denotes that the owner is inclined to be arrogant, dogmatic and dictatorial. The greater the muscular breadth and prominence at the top of the nose the more pronounced is the disposition to be over-bearing.

It is still further intensified if the hair is coarse, wiry and erect. The brain is then very active and virile. A small mouth is always selfish. When drawn down at the corners it is sullen. When the lips fit tightly it is secretive. Chins elevated in the center and drawn backward show disregard for the opinions of others.

On the other hand, Fig. 2 illustrates the character of the optimistic person. It is a *retrouse* nose, tip tilted and refined, such as to denote a bright intellect and one skilled at repartee. Such individuals are versatile, showy and dramatic, rather than profound. They are aspiring and mirth-provoking. The eyebrows are elevated far above the eyes, showing a large intercalary space, which bespeaks a receptive mind. The fullness under the eyes is only found in communicative people, who enjoy giving expressions to their

thoughts. The wrinkle that runs up from under the chin is known as the talker's wrinkle.

Full, red lips on a large mouth reveal affection for the many; up-turned corners, playfulness; dimples, fondness for approbation; well-rounded cheeks, outward from the mouth, a social, hospitable and a friendly disposition.

With the owner of the features in Fig. 3 there is the opposite nature to that shown in Fig. 2—the pessimist. The nose is very long, lacks elevation and droops at the end. These qualities reveal an intense, morbidly sensitive and apprehensive disposition; one inclined to gloomy fancies and forebodings, to suspicion, nervousness and despondency. Its owner is shrewd, brainy and has a caustic wit. This mouth is uncommunicative, cold and heartless. Small, flat eyes, surrounded by innumerable little creases, belong to a miserly character. Sunken cheeks show disordered digestion and disinclination to social intimacy.

Fig. 4 shows a nose that demonstrates immaturity in the face of an adult. It tells of an undeveloped mind, lacking foresight, acumen and judgment. Short noses are always deficient in intellectual grasp and in intelligent self-control. These persons are biased by their feeling and impulses, are imprudent and superficial in thought and action. A turned up, concave nose, as in this figure, has a low grade of consciousness. It is not ambitious. When the neck is very full under the back of the jaw it marks an excitable and explosive person. Cheeks soft and plump in front of the ears betray strong appetites and fondness for relaxation and comfort.

A nose thick and muscular between the eyes, that runs straight into the forehead, as in Fig. 5, is willful and combative. This nose is found on all noted pugilists. Persons with muscular noses are inclined to thoughts of physical pleasure. Ears set low signify a strong grip on life

and the disposition to overcome obstacles with violence. An unusual diameter back of the ears is indicative of great bodily strength and endurance, accompanied by powerful animal passions. A low top-head denotes deficient moral control, and makes an individual dangerous to society. Tight curling hair seldom accompanies a strict sense of right and wrong. It belongs to persons who think in curves. Breadth at the back of the jawbone betrays contrariety.

Brain, Mind and Ill-Temper.

One of our country patrons sent an article on "A Cranky Milkman and Cobbler," for publication in HUMAN NATURE. It appears in another column.

We call attention to it because it proves our theory, that a man with a well-developed brain would be a good man in his NORMAL condition, yet if his stomach shall become inflamed from vitiating food or burning alcoholic drinks, the *base brain* becomes agitated, irritated and frenzied through the symathetic nervous system, particularly through the pneumo-gastric nerve, terribly affecting all the faculties around the ear—Destructiveness, Combativeness, Alimenteriveness, and Amativeness.

This is a reason why those who possess a large development of these faculties when "in drink" are quarrelsome, want to fight, and under great excitement are laible to commit murder.

We knew, when he was sober, one of the best and kindest-hearted men, but a "holy terror" when drunk. He had a heavy base brain, although Benevolence and Conscientiousness were equally large, as indeed were all the Moral faculties, but when he was drunk, and the faculties in the base brain held the fort he would growl at his wife and children, but next morning beg their pardon and do anything he could to repair the injury he had done.

At last and after a lingering illness, he died. We do not forget when in his last illness how he found fault with everything his poor wife did for him, and she was a ministering angel; yet it delighted his soul to find fault, indeed he developed into a crank through inflamed Alimenteriveness and a disordered stomach from drinking whiskey.

Phrenologists are aware of the reflex action of the nervous system, but, as a rule, they only interpret *normal* conditions, for abnormality is a disease.

Phrenology Explains.

The old-fashioned schoolmaster flogged his pupils because they failed in some branches, and although these same pupils excelled in other branches the schoolmaster ascribed failure to "inattention" or to "laziness."

Thousands of teachers today are unable to say truly why a pupil excels in drawing yet is poor in arithmetic; or is good in geography yet poor in history. Phrenology explains.

At Your Home.

Professor Haddock is open for engagement any evening except Thursday and Sunday evenings. A short lecture and Phrenological examinations given. Fee moderate.

Parents, managers of clubs and parties will do well to avail themselves of this opportunity.

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When Nature reduces in quantity she increases the quality.

Small men have finer sensibilities than coarse bulky men.

Ladies of bulk are never so sensitive or responsive as those of lesser dimensions.

In quality small persons are usually *multum in parvo*.

Debate.

BY JOHN F. BERNARD.

A year ago, at one of the clubs here in Dawson, two gentlemen, of the medical profession, successful, of fine Quality—phrenologically speaking—and distinguished appearance, got into an undignified altercation about the righteousness of the Boer war, and took the matter so to heart that friendship, and even acquaintanceship, between them ceased, and their ladies failed to know each other at church, or to observe each other's costume, out of noble sympathy for outraged feeling.

It all began with a simple remark, pleasantly stated, which was met with a polite dissent; but little by little, their approbateness goaded and teased and swayed by the unrestricted remarks of the crowd, they drew each other, perhaps unwittingly, into the maelstrom of frequent and rapid interruption and contradiction, which is the popular idea of debate, when, with a general rising inflection of the sensitive feelings, they plunged into the very vortex of a common wrangle that overwhelmed them with such a sense of mortification and humiliation that, had they been Parisians, there would have ensued a modern French duel, minus the customary spectacular *comédie d'honneur* of shooting at the sky magnanimously.

But they were of the higher civilization, which points the better way; and they retired in lofty dudgeon.

With the return of calmness came to each, unknown to the other, a painful consciousness of being deficient in the art of proper debate; and each therefore applied himself with laudable assiduity to a cultivation of its principles and rules.

At the very outset each made the remarkable discovery that the legal profession is the sole repository of the rules of scientific debate, and that the system in all its majestic simplicity and simple majesty is only

to be seen in a well-conducted court trial or legislative debate.

Wherefore each, unknown to the other, sought the assistance of the ablest judge in Youkon Territory, who, being a man of large Friendship, Conscientiousness and Benevolence, secretly designed a reconciliation.

To effect this, after first imparting to each the principles of true debate, which enabled him to then point out how unreasonable was the present strain, since they were equally to blame and equally hurt, he proposed that they should again meet in debate, assuring them that they would experience a vast and satisfactory difference between professional debate and popular debate, which latter is indeed not debate at all, for its object is, not the abstract truth of the question involved, but the personal merits of the debaters themselves in a gladiatorial competitive display of prowess in combativeness, positiveness, bold assertion, flat contradiction, personality, sarcasm and invective, the gymnastics and protechnics of expression, all just cleverly short of mutual insulting and intended to win the popularity with the crowd, with as little compunction and and merciful regard for each other as was exhibited in the Roman arena.

Here the question debated is of no more consequence than a mere pretext; in real debate the question debated is the main and all-important thing, and the comparative merits of the debaters is a matter of minor importance, and in serious emergencies of no importance whatever.

The result was that our friends met in regular debate, on the question of "Heredity vs. Environment."

The judge himself presided, to decide any questions that might arise on the rules of debate. A number of men, intelligent, unprejudiced, unbiased and otherwise unobjectionable to either side, were chosen to try the question. An officer was appointed to maintain order and prevent any influences on the sensitiveness of the

debaters, by such remarks as, "That is a good one," "Give it to him," etc., which are common in popular wrangles.

The debate opened and progressed and closed in due form. Each debater displayed great learning and research, good oratorical ability and devotion to his cause; and each urged his own cause with vim, and assailed the other's *cause* with energy, while manifesting toward the other's *person* a dignified courtesy and forbearance that did not detract at all from the force and enthusiasm of advocacy. There were no frequent interruptions to disturb Continuity and Order and deflect the course of the argument with immaterial obstructions. They did not wrangle with each other, or partly cross-question each other and wink at the crowd, but each addressed himself to the men trying the question; for in true debate it is the duty and policy of each debater to clearly and fully inform the minds of the triers, it being permitted to assail the cause—but not the person—of his opponent.

The debate over, the question was submitted and it was decided, not in favor of one debater as being superior to the other, but in favor of Heredity as against Environment, while as a fact the debater who argued for Environment was generally conceded to be the better debater.

The whole performance was so highly satisfactory to the Self-Esteem of the debaters, and the evident appreciation of a fine audience was so gratifying to their Approbateness, that the judge saw his opportunity and effected the reconciliation.

True debate, they had found, is something far more favorable to dignity and manliness and the attainment of truth in knowledge than their former unpleasant wrangle.

A debating club was afterward organized here, at which the same question was recently debated by a number of able debaters on each side, and Heredity won.

Balanced Temperaments.

S. F. MEACHAM, M.D.,
SAN FRANCISCO.

In previous articles, I have simply aimed to give a few hints on a balanced state and its necessity, if we would be really healthy and happy. I simply wished to interest people in this direction, as volumes would be necessary to treat of the subject in anything like detail.

But, supposing one has an unbalanced temperament, then what? What can he do? Is he doomed by nature to remain unbalanced for a lifetime, with no hope of relief?

This is the view taken by too many people. The common expression is "I inherited it, therefore, I cannot help it." In some quarters, and not so few either, it is regarded as a sin to even attempt to right a condition that is inherited. Not so long ago, I attended at a confinement where the child was born with a backward dislocation of the leg on the heel. This condition would render the foot practically useless during an entire life. The places for the articulation were perfect, but by some means a dislocation had occurred. All that was necessary was to replace it and fasten in position, when the probabilities were at least good that a useful foot would have resulted. The parents objected to my making any change, on the ground that God had intended it to be that way, or He would not have sent it into the world that way. These parents were not ignorant, in the ordinary sense of term, that is, they were able to read and had a good school education, but ignorant they were in the true sense and no more so than are most people in other directions just as essential to health, temperance for instance.

A few questions, asked of themselves by these parents, if they had been of the right kind would have changed all this foolishness and given

them a sound child. Why didn't they ask them? They did ask themselves questions and answered them to their own satisfaction. What determines the questions we will be likely to ask of ourselves? Remember that there is a vast difference between actual and available knowledge. Actual knowledge consists of what we really know, available knowledge is that portion of what I know that is active in my mind when I wish to use it. It does not matter how much I really know, if I must act now, the knowledge available now is what is in my possession as self-conscious thought now. This is at all times determined by the active desire re-enforced by my theory, my belief. You can see how important it is that my belief should be liberal, so that the widest possible range of facts may come into my mind when needed. So long as I believe that it is either wrong or impossible to change an inherited condition I will never do what can be done in direction of changing it, for I will not make the attempt. While I do not believe in temperamental conditions, I will never gain the advantages such a belief would give. Any one who would lay aside previous convictions, and look at this matter honestly a few months would become convinced, but he must make this effort.

But, supposing I am ready to do what I can to right my unbalanced state, what can I do and where commence? I must believe that changes commence in life not in the body, if I wish to do anything *for myself*. I do not say that something cannot be done *for me*, but that is different. Let me suppose that my unbalanced state is from the dominancy of the nerve element. These people keep all the blood possible above the ears, doing duty in the brain. They eat *as a duty*, not because they love to eat, or really desire to eat. This will be more and more the case in proportion to the unbalanced condition. Now, this being my condition I must commence to right this

wrong where it is commenced *in the life*. I must commence to love to eat. I must look for all the good, realizing that all my life and power is sustained by this food. I must look upon it as life itself spread out before me, and that at each meal I am sitting down to take and utilize of this life, that I may have more to use, to think with, to do any of life's duties with. I must learn to see the same thing in the water and air, and so drink and breathe, feeling that I am all the time increasing my force with which to accomplish what I may desire, I must, to succeed, learn to love to eat, drink and breathe for themselves, because they mean life, more and more life. I must see that what I really want is life, and that these give it to me. I must see that my reading and thinking are after all *but expressions* of this life and that food, air and water are the visible presentation of life. That in taking these I take the former. I will reason thus and finally learn to love all these and even exercise because it will enable me to take and utilize more of the life essentials food, air, and water. This course continued will do more toward establishing harmony and balance in my make-up than all the drugs in the world put together. One thing more I must keep in mind, and that is that a change may take place in my life long before it will express itself in my body. I must also know that where the unbalance is so great that it cannot be physically made good, that does not mean that the condition of the indwelling life may not be improved and that all the softer and more active tissues will respond so that all the conditions will be as favorable as possible, and, in fact, most cases can be at least rendered free from suffering, or can render themselves free. The work is one I must do for myself. No one can do more than merely point out the way. I must do the traveling.

Remember that this advice is for cases where the nerve element domi-

nates, and will not apply to other cases. I shall tell how to improve others in succeeding articles.

Things Descendents Will Inherit.

From the London *Daily Express* we get the following with regard to what the world is going to be sometime in the future:

According to prominent scientists, it will be a world so different from the present one as to be almost impossible of comparison.

Here are some of the things they say:—

That men will become physically perfect.

That men's brains will be finer and larger.

That man will live to be as old as Methuselah.

That disease will be abolished.

That there will be but one language and one creed.

That distance will be annihilated.

That mind reading will supplant wireless telegraphy.

These are only a few of the wonderful things that are going to happen. There is a legion of other marvels that are sure to result from man's increasing inventiveness and steady approach to complete mastery over every element of water, earth and air.

The men who make these astounding predictions are profound students, who base their calculations on the most extended scientific researches.

THE MAN OF THE FUTURE.

Wisdom teeth, vermiform appendixes, and little toes are doomed to follow the tail that prehistoric man had, and pass away.

We are told that man is undergoing a gradual metamorphosis; that the force of the brute is being supplanted by superior intellectuality. It is predicted that the man of the future will master all hygienic and sanitary laws, and will be physically perfect.

Inferior races will pass away com-

pletely. Machinery will have practically abolished the need of physical labor.

By this time the earth will have so cooled that the polar regions will be extended into the temperate zone. Men's brains will be larger and of greater power, and the feet will be smaller.

The mastery of the microbe theory will have abolished all human ills, and disease will be a crime, for the reason that prevention and cure will be such easy matters that only the slothful and careless can possibly contract and spread any form of illness. Hence the sickman will be imprisoned just as the thief and murderer now are.

Distance will have been rendered a thing of no account by trains, airships, submarine boats and other means of rapid transit yet to be invented. The world will be one great city, of which the oceans will be but as lakes in a park, and to pass from London to New York will be only a matter of an hour or two.

Mind reading will be universal. No government can plot against another because the secrets will be instantly divulged by telegraphic current.

These are but a few of the luxuries future generations are promised.

There will be greater changes than these this century. When the science of *mind* as revealed by Phrenology is more commonly understood, a complete revolution will take place in the mode of teaching and training the young in the line of their best capacities. Then each man and woman will find his or her own place in life and suffering and crime will be lessened each decade until a heaven on earth will be established.

All the misery, suffering and crime, the result of misdirected talents and energies will be avoided; new and better generations will spring up when Nature's Laws as revealed by the great man unfolding science—Phrenology, is better understood.

Palmistry.

A palmist objects to our article on "Palmists and Palmistry in the April number. He fails to note the distinction we draw. Palmistry is all right, so far as it goes, but when palmists leave the legitimate for the illegitimate, or science for nonsense, by claiming to tell fortunes, or to forecast events, then we disbelieve in them and repeat, fortune tellers are frauds!

The hand indicates character.

According to the law of correspondence the hand tells the *kind* of man you are.

The leaf of a tree indicates the nature and species of a tree, whether it is pear, apple, orange, or palm tree. The leaf does not tell the whole story; it is best to observe the form, shape, growth, and general features of the whole tree, and whether it is a healthy tree or a dead one.

It takes a very keen and acute observer to read character thoroughly by the hand alone. Not one man in a million could be accurate in confining his observations to such a small space; that is the reason so many palmists have to do such an amount of guessing. One of these fortune-telling palmists confessed to us that he always noticed the form of the head, the features and expression of the eyes, in order to "hit" his clients.

We do not condemn palmistry, only fortune telling. We do not believe that a man's character ought to be determined by such insufficient data as the hand alone supplies.

Professor Agassiz could describe the species of a fish, its size, its habits and general character with no other data than a single scale. We could describe it much better if we saw the whole fish, especially if it was—a haddock!! But this is an old joke.

Fowler and Wells Co. have removed to 24 east 22d street, New York. The next Annual class session opens Sept. 3, 1902.

Hints for Dietetic Experiments.

BY SOPHIE LEFFEL.

* PART I.

Having been out of health for seventeen years, during which time I vainly sought assistance from innumerable doctors, drugs, and stimulants, my attention was directed to diet as the true source of my ills. I became so interested in the subject that I devoted my whole time to the study of dietetics.

VEGETARIANISM.

Though vegetarians assure us that the cereals (oatmeal, wheaten meal, maize,) and pulses (lentils, peas, haricot beans) contain in a much cleaner and better form all the nerve or brain food needed for health and beauty, Dr. Bellows demonstrates their unsuitableness for persons out of health, for those of sedentary occupations and for the aged. He divides the brain or nerve foods (vital foods) into fixed and soluble phosphates. Cereals and pulses contain chiefly fixed phosphates whilst the soluble phosphates are found in meat, fish, and dairy produce.

In order to draw the fixed phosphates (which supply nourishment for the brain or nerves) out of cereals and pulses, strong digestive organs and plenty of physical exercise are needed. Therefore when a person with a weak digestion, and principally engaged in mental work, attempts a vegetarian diet (excluding meat, fish, and dairy produce,) he will be forced to take meat again after a short time, otherwise ill looks, disease, and premature death will supervene.

DENSMORISM.

Dr. Densmore, in his interesting and instructive book, "How Nature Cures," corroborates Dr. Bellows' statement that the cereals are not suitable foods. He offers nuts and fruits as a substitute, and calls bread the "staff of death," instead of the "staff of life." To those who can-

not digest nuts he recommends, tentatively, meat, fish, and dairy produce combined with fruits and starchless vegetables.

The failures of Densmorians are probably due to the following causes:

1.—Because Dr. Densmore does not classify the various nuts and fruits according to their precise properties in health and disease.

2.—Because most people require some of the easily-digested starchy foods (white wheaten flour, barley, rice) for giving strength to their muscular system and for keeping up a normal weight.

SALISBURYISM.

Dr. Salisbury, in his book "The Relation of Alimentation to Disease," confirms Dr. Bellows' statement that cereals and pulses are not wholesome. He asserts that experiment proves that lean beef is the most easily digested, the most sustaining, and therefore the best food, when taken with hot water.

When looking at Dr. Bellows' tables in the "Philosophy of Eating," we can understand the great success which Dr. Salisbury achieved in his practice. Beef contains more soluble phosphates than any other meat. As the majority of people suffer from a weak nervous system, his patients, as a rule, will observe an immediate increase of their strength (or powers). His followers, however, are healthy-looking, and they often break down, because the muscle making elements in beef can only be converted into healthy flesh and blood by hard physical work. Those elements, consequently, which often the Salisburyian cannot digest, remain in the system, and are the cause of unsightly and unpleasant symptoms.

Again, all nerve or brain foods are constipating when wrongly combined. Salisburyans are for this reason compelled to resort to enemas or aperients to make the bowels act. If meat, fish, and dairy foods were rightly combined with other foods on Dr. Bellows' principles, constipation would not result in so many cases.

In accepting Dr. Bellows' standpoint for guidance, we see that most Vegetarians err by eating too much starchy food (bread, porridge, puddings, cakes, etc.). Densmorians miss the road to true health by eating too much sugar (especially dried, sweet fruits), and Salisburyans fail through eating too much meat.

Vegetarians believe they will lose in strength unless they eat plenty of oatmeal and wholemeal bread as a substitute for meat. Densmorians who find nuts too hard of digestion, hope to make up the deficiency by eating liberally of fresh and dried fruits, and Salisburyans eat more meat than they relish, because they have nothing else to eat. Food must be relished in order to be properly digested.

When taken in wrong combinations and proportions starch, sugar, fat, oil, meat, fish, and dairy produce are constipating, and impede the normal action of the liver; this accounts for the absence of beauty and uninterrupted health among dietitians as well as among haphazard eaters.

Through close study, observation, thought, and practical experiments, I have attained the same mastery over my body that an engineer has over his machine. By using certain diets I am able to produce in myself *at will* a youthful appearance, a rosy, spotless complexion, with strong, bright eyes, and a lithe body. Or, I can make myself old and haggard looking, with a bad yellow or red skin. Some more of many other symptoms one can easily produce by diet are distention of the stomach, a stiff body, swollen (gouty) toes, fever, boils, constipation, diarrhea, etc.

[To be continued.]

The Tombstone Puzzle.

Here is the solution of the tombstone puzzle in our last number:

Beneath this stone, reposes Claud Coster, tripe seller of Impington, as doth his consort Jane.

Physical Culture.

BY PROF. J. P. BEAN.

We have an almost endless army of "pro and con" (especially the latter) arguments on the questions of diet and exercise. Each writer has his or her pet theory—an infallible rule of action which, if followed, would almost ensure physical immortality. Verily, but this is an age of long range performances, in witness whereof, I call the reader's attention to the advertising pages of any of the popular magazines in which enterprising parties undertake, for a more or less substantial consideration, to make you a modern Hercules or Venus, as the case may be, by mail.

Only think of it! With scarcely a physical or mental effort on your part, they are going to effect such a startling transformation in your whole make up that you will shortly need an introduction to yourself when you look in the mirror.

Seriously, there is something in even that sort of thing, and that is suggestion. The man who sends a course of instruction in physic by mail, now and then hits a case in which much good is done.

The writer's suggestion that the party take exercise, is acted upon, and the results are every bit as beneficial, or nearly so, as if a suggestion to go and chop wood or dig potatoes had been properly observed. But as for intelligent application of scientific principles being involved, there is nothing of the sort, as the combined knowledge of both teacher and pupil would not carry them very far in a grammar school education in physiology.

It is suggestion that does it. He who lays down any exact rule for exercise or diet for general application knows not much. With them who claim to diagnose and prescribe through occult power, I have no argument, as I don't know anything about it.

The varieties of temperament, constitution and physical condition are almost infinite. So are the methods by which the best results are obtained. Health foods amount to but little if improperly eaten, while much good may be gotten out of inferior goods by proper mastication and the observance of the rules of right eating.

The best system of health exercise in the world may, by improper application, be made the means of doing irreparable injury to the system in one case, while being almost negative in another. Then again, a system of exercise that is exactly fitted to a person's condition today, may not do at all a month hence. The ever changing conditions of the system preclude the establishment of fixed rules. Of course, there are certain broad general rules of diet and exercise which apply in all cases, but they must be indeed broad and elastic or they will fall short or downward somewhere. It is with these broad general rules that I shall now deal. As a rule, many of the troubles of a physical nature to which human flesh is heir, are due to a lack of balance between the amount of exercise and the quantity of food taken. These must bear a direct proportion to one another, or there is sure to be trouble.

Any man who expects to support the appetite of a hod-carrier on the exercise of an invalid is going to get as badly left as he who tries to build up the physique of a Hercules around the lungs, heart and stomach of a pigmy. Any person who promises or advertises to greatly increase the muscular development of his patrons in a short time is an ignoramus or a fraud.

It cannot be safely done any more than a great reduction of superfluous flesh can be brought about in a few weeks. Either process is unnatural and therefore unhealthy. As regards exercise, the nervous man should practice slow, steady, accurate movements, as they have a tendency to strengthen and steady the nerves, while the slow, phlegmatic person

should make his movements as rapidly as possible, as quick motions excite or stimulate the nerves. Work with a view to establishing a normal equilibrium.

Concerning diet, the rule is to adapt your food and drink in kind and quantity to your occupation. He who is an animated digestive apparatus on legs, must needs keep a tight rein on his appetite, else it will, by its very power, destroy itself and him. The man whose digestive organs are somewhat lacking in power must not try to emulate the ostrich in eating or the human steam engine in working. If he does that, he will in the first case choke his engine with excess of fuel, and in the other he will wear out his system faster than his digestive organs can supply materials to rebuild.

Another inflexible, general rule is that the man who would live rightly must not use either tobacco or alcoholic liquors under any circumstances, *and not even then*. A physician or teacher of physical culture who uses either whiskey or tobacco is not consistent, as he has no right to cultivate a habit that he cannot recommend to his patrons. More anon.

For Mental Science Students.

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A Cranky Milkman and Cobbler.

BY S. J. DOWS.

Fred Wilkens is at heart a very good man, no doubt; but of all the growlers, fault-finders, fretters and stewers, you ever saw, he takes the lead, by a start of forty rods with clear sailing. I am going to point this man out to you, am going to tell you his history and his habits, and this will do some one a world of good, for this is a case that proves the folly of bad habits. Think of it, this man's wife declares that she will be glad when he is dead, and for why? Read his history and you will know. Mr. Wilkins drives the milk wagon for the firm of Smith and Jones, he drives his own horse, getting so much for his own and the horse's service. Wilkins also keeps a cow of his own, though he does not sell any of the milk, as his wife and children require it. When this man goes to the barn in the morning to feed and milk; the horse, like almost all other horses, neighs to him, for it has only this way of calling for what it wants. But our friend Wilkins, not having as much sense as the horse, gets furious, he grabs a club and goes into the stall and "lams the day-lights" out of the horse, and all because it wants its breakfast. His wife hears all this, and says it sets her wild, but she has learned to say nothing.

Next, Wilkins picks up the pail and proceeds to milk the cow; she has sore teats, she switches her tail and prances around a little. But it would not look well to write the words of our friend, Mr. Wilkins. His wife and children also hear this noise, in fact the people for half a mile around hear it, and feel disgusted with the man or mouse, as you please to call him. This noise and abuse sets the cow in bad temper, and as any wide-awake phrenologist knows, renders the milk unfit for use. Scientific experiments, conducted in the Smithsonian Institute in the City of Washington, D. C., has shown that joy, hatred, love, and all

the various emotions, affect the very sweat that oozes from your body, the inference is naturally drawn that the milk from an angered cow, is almost rank poison to the human stomach. But Mrs. Wilkins does not understand this philosophy yet. We shall likely hear from her when she does.

I will tell you in the fewest words possible, where the trouble all starts. It starts at the table; it starts with sweet things, but it ends with bitter things; it starts with sugar, and with pies, cakes and other things that are full of sugar, grease and starch. Mr. Wilkins has brought on catarrh of the throat from over-indulgence in such things, and the way he coughs and spits, would make a tender-hearted dog ashamed of himself. His wife says she would rather see him use tobacco and keep a spittoon in the house, for as it is, he will persist in spitting in the stove when she is cooking, and will get up from the table when they are having their meals, and this spoils the meal for herself and children.

But Wilkins is only one man—a single unit in a class, the number of which is legion. Here is Jim Hanes the cobbler, who eats sugar on his bread and on tomatoes, and you ought to see him, or rather, you ought to hear him swear at inanimate things; if the leather fails to work just to suit him, he will let a string of oaths out of him as long as your arm. Weak men swear, strong men think and look for causes. Here is Joe Benson, a man who seldom touches pies and cakes, knows enough to eat salt on tomatoes, who is the very soul of good sense and disposition. Messrs. Wilkins and Hanes should learn that good health for the whole twenty-four hours, is better than tickling the nerves of taste for a few minutes each day. In short, they should send to Professor Haddock, and get a course in food and common sense, that will restore their health and reason.

OUR EUROPEAN TRIP

CHAPTER XVI.

BATLEY, YORKSHIRE, NO. 5.

The Shoddy Trade.

Batley, or "Shoddyopolis" is the center of the great shoddy trade, where the manufacture of cloth from old rags was originated and is still carried on to a very large extent.

The products of the mills in this district have found their way into every market on the surface of the globe; but protective duties raised by Germany, France, the United States, and other manufacturing nations, have crippled English manufacturers.

Protective nations that do not protect their common people from robbery by "infant industries," but cripple their neighbors and injure their own people, are not protectors of the nation's welfare!

"Infant industries" have grown into great bullies, threatening the life of the wage earners, by squeezing them until, in time, they will have but little life left, then will come the age of Imperialism and the reign of an Emperor in the United States.

But we must not drift into politics, let us stick to rags at present.

In its preamble the Grosvenor bill now being urged in Congress states that it comes:

"To protect the working people from the impositions that are practiced by millowners, cloth manufacturers and importers of shoddy cloth or cheap grades of alleged wollen cloth."

Mr. Grosvenor has got the wrong pig by the ear. "Millowners, cloth manufacturers and importers" do *not* impose on anybody. When imposition is practiced it is done by the *dealer* to the wearer of shoddy cloth.

The dealer himself is not imposed upon. He knows better than to pay an "all wool" price for cloth made out of rags.

RAGS FROM ALL CLIMES.

One of our old-time friends took us through his great carbonizing works, where hundreds of tons of rags in bales were stored, ready to undergo the first process of removing the dirt, by hydrochloric or sulphuric acid, which attacks vegetable matter and leaves the animal thread uninjured.

The cotton extracted is a pulverant substance sold for manure. Hop-growers paying from five to twenty dollars per ton for it.

He opened bags of rags exposing clippings from the robes of princes, tatters of beggar's hose, and vile trash from St. Petersburg, Rome, Paris and London. Rags come from Egypt, Algeria, Turkey, Africa; from palaces of the rich, homes of the poor and gutters of every city; collected by rag-pickers, handled and shipped to Batley by Israelites in the crowded cities of the old world.

We saw mocassins, gloves, and stockings from Russia packed with the blanket of a Bedouin and the bright tunic of a French chasseur. Rags from all over the globe and new clippings of Kahki serge from the Royal Army Clothing factories in London, together with billiard-cloth cuttings, all find their way to Batley.

A description of resurrected garments and their manufacture into new, on the principle of grinding old men into young ones will be told in our next.

A Schoolboy's Essay on Heads.

Heads are different shapes and sizes. They are full of notions. Phrenologists can tell just what a man is by the shape of his head. High heads are the best kind. Very knowing people are called long-headed. A fellow that won't stop for anyone or anybody is called hot-headed. Animals have very small heads. The heads of fools slant back. When your head is cut off you are beheaded. Our heads are

all covered with hair, except bald heads. There are other kinds of heads besides our heads. First, there are barrel heads. Second, there are pinheads. Third, heads of sermons—sometimes a minister used to have fifteen heads to one sermon. Fourth, head wind. Fifth, head of cattle—when a farmer reckons up his cows and oxen he calls them so many head of cattle. Sixth, drum heads—drum heads are made of sheepskin. Seventh, heads or tails—when you toss up pennies. Eighth, double headers—when you let off rockets. Ninth, come to a head—like a boil or a rebellion. Tenth, cabbage heads—dunces are called cabbage heads, and good enough for them. Eleventh, at loggerheads—when you don't agree. Twelfth, heads of chapters. Thirteenth, head him off—when you want to stop a horse or a boy. Fourteenth, head of the family. Fifteenth, a blunderhead. Sixteenth, the masthead—where they send sailors to punish them. Seventeenth, get up to the head—when you spell the word right. Eighteenth, the head of a stream—where it begins. Nineteenth, down by the head—when a vessel is deep loaded at the bows. Twentieth, a figure-head, carved on a vessel. Twenty-first, the cathead—and that's the end of a piece of timber that the ship's anchor hangs by. Twenty-second, a headland or cape. Twenty-third, a head of tobacco. Twenty-fourth, a bulkhead, which is a partition in a ship. Twenty-fifth, go ahead—but first be sure you are right.

Parents should take their children to a Phrenologist to know what kind of management is necessary and in what direction to educate and fit them for their special vocation.

Some men live to forty or fifty years of age before they realize from bitter experience their true pursuit in life.

Just one dollar and half an hour's time with a reliable Phrenologist would solve the problem at the start.

Delineation of A Boy.

One of our most enterprising business men brought his son to the office for a Phrenological examination recently; he realizes the importance of starting the boy right.

Engaged in a large commission business himself, he knew that it required, as in any other business, special talent.

He saw it was very easy for some men to succeed in their calling, while others to make ordinary headway greatly taxed their efforts, and he reasoned out that there must be a natural cause. He is a wise man and this delineation surprised him greatly, for it agreed with the often-expressed wish of the boy himself to enter the profession we named, and his distaste for the business of his father.

DATA FOR DELINEATION OF

J. B. S.

Age, 14 years.

Weight of body, about 95 pounds.

Head (tape measure),

Circumference 21½ in.

Meridian 13¾ "

Ear to ear, over firmness 14⅝ "

Diameter 5⅜ "

Perceptive intellect 4

Social 4

Temperaments

Mental, 6; Motive, 5; Vital, 4.

Texture.

Fair organic quality.

Dark hair; brown hazel eyes.

Complexion inclined to brown.

Type.

Intellectual and Scientific.

This boy at fourteen years of age possesses a body of normal size and weight. It is rather bony and muscular, compact in form and of the Mental-Mechanical Temperament.

His brain is rather large and active, and predominates over the body.

He will develop considerable mental and nervous energy, and care should be taken in regard to his body. Short pants or knee breeches, should at once be dispensed with and his legs better protected, or too much blood will be driven to the brain to the detriment of his health.

An unequal circulation with such

an active brain as his, will be apt to result in too much blood rushing to the head, ending in nervous prostration.

This nervous energy should be rather directed to the stomach, the Vital apparatus and nether limbs, rather than too much toward the brain.

To keep brain and body in true balance and good health should be the first consideration, and a far more enlightened method is this than drugging, also more economical than doctor's bills.

His chin is rather weak denoting a correspondingly weak heart and only moderate circulation, but there is no indication of disease anywhere.

It is as well to draw attention to these physiological conditions at the outset.

Let his lower limbs be protected as well as the other parts of his body; let him breathe well, eat nourishing food, take plenty of fresh air, exercise, and obey hygienic rules and he will take no harm.

MENTAL.

His brain is of the Intellectual type. The frontal lobes are active, and he is capable of becoming a good scholar.

The Mental Temperament predominates, hence he is best adapted to follow Mental pursuits.

The brain organs of Constructiveness, Causality and Form are large, hence he will succeed in Vocations where these faculties are indispensable.

In Color he is of the Brunette order, with dark hair, complexion inclined to the brown and brown-hazel eyes.

Men of his nature, texture, color, and temperament show an affinity for metallic substance, and are usually apt in judging of the nature of metals: iron, steel, lead, silver, gold, etc., either in the raw or manufactured state, and are excellent judges of metallic ore. He would excel as a mineralogist and show considerable ingenuity as an Assayer.

As a Chemist or manufacturing chemist he would be well in place.

He possesses a great amount of electric energy, the brittleness of his hair and other signs manifest this, and with his type of head and body he would make a remarkable record as an electrical engineer.

Taking all the signs and data before me, the evidence is in favor of Electrical Engineering as his best natural vocation and profession.

Or, he will bring unusual intellect to bear if he engages in similar work or calling.

You ask if he would do as an Architect or Draughtsman?

Yes, he possesses the organs of Constructiveness and Form large enough to engage in architecture, and would make an excellent draughtsman, but as an Electric Engineer, as a Mining or Civil Engineer he would probably succeed better, for, as in all moving bodies, it is much easier for the mind to move on the lines of least resistance.

In any of the above-mentioned vocations (or those of a similar nature) he would take to them as a duck takes to water; for a duck swims because it has webfeet.

The Scientific group of faculties greatly predominate over the Commercial faculties. I do not believe it would be wise for him to enter the field of commerce, for the reason that all the commercial faculties are in a negative condition, or below normal, at least not sufficiently positively developed to urge him into commerce. If a business was made for him ready at hand he might succeed in it through the intellect he would bring to bear, but as a merchant I am afraid he would not shine; he will do much better in the callings I have named than in either commerce or literature. He has a keen analytical mind, it is true, this would serve him as an advisory or consulting lawyer, for instance, but pleaders at the bar have more Language and Self-esteem than he has, but with Combateness or Courage he is well endowed, yet

Language is not strong enough to intoxicate him with his own verbosity.

Spirituality, Hope and Conscientiousness are all well developed. These are indispensable to the Theologian, but his Veneration is too small to adopt Theology as a profession or become a minister of the Gospel. He, with his analytical type of mind and rather small organ of devotion would be too radical.

Approbation, or ambition, is strong; he is not devoid of public spirit, and he possesses a desire to excel in that in which he undertakes to do, provided it is to his liking, but he is not apt to lead, he is a little too modest and retiring to assume great responsibilities even in the direction in which he possesses excellent abilities, hence he is likely to let others get positions in life that rightfully belong to him by virtue of superior mental capacity.

He must push himself ahead, and he can do this when he is confident of the ground he stands on which this delineation reveals.

He must cultivate more Self-esteem by assuming responsibilities, undertaking to do things that are in his sphere.

Continuity is small, he can readily change from one thing or thought to another, but should guard against having too many irons in the fire at one time and cultivate concentration.

The nose is convex in form, at least slightly so; it denotes energy and force of character—both physical and mental—but it is not of the aggressive type, it needs some strong motive or impulse to bring him out.

He is not very conservative, rather progressive, optimistic, and the tendency of his mind is more of an upward than downward direction.

He looks to the future with a full degree of hope, for the organ is strong; he greatly anticipates success in the future, but has doubts and fears not common to all young men.

If he follows the advice in this report and chart he will realize his highest ambition.

Gone Mad.

Medical advisors seem to have run mad just now. The quacks are getting desperate. Every newspaper is filled with flaring, glaring display ads of nostrums and false testimonials. These fakes are in their last throes.

I take up a little four paged paper printed in a neighboring town and count the medical advertisements found in this one issue. There are thirty-six of them, setting forth thirty-six different species, so claimed, for disease that no sort of drug ever did cure. * *

It is indeed very ludicrous and pitiful as seen by those who understand the idiotic humbuggery of it all; but there are many persons being fooled and scared and dosed to death by these medical charlatans. Let us be diligent both in season and out of season in our work of enlightenment and rescue of the sick from the hands of these law protected manslayers.—*The Life*.

Simplicity.

Prenology is simplicity itself, is so simple that some cannot understand it. The statement of the principles of Phrenology are simple, unadorned, yet so positive there is no getting away from the facts if you will look at them as they are presented in nature.

Says L. K. Jones in *Eltha*:

"Our greatest people are our simplest. Simplicity properly applied is greatness. Look at the immortal Lincoln. Every time I see his statue in Lincoln park—the same that Prince Henry recently decorated with a wreath, the compliment of an empire—I think of his noble example. When I think of George Washington, refusing a kingdom that future generations might profit by his simplicity, I think of what is to be gained by studying these great men. Even Christ was so simple that he has never been understood! Every great man or woman of history who

really aided humanity was simple; their wants were few and their happiness great. Money, after all, is not ALL to be sought. The simple men and women, progressing and happy in happy in bodily cleanliness and mental calm, are getting more out of life than these talented, deep-browed men and women who pose as philosophers.

We don't understand the mystery of life and of death because it is too simple for our complex brains to grasp. We are battling in the dark. We are fighting each other and ourselves. We are looking for a light that is emanating from our very midst. What we seek is *here*. But we have got to get ourselves into a condition to realize it.

Phrenology.

BY M. TOPE.

Phrenology is not just simply a means of reading and recording character to satisfy idle curiosity. It should be thought of as having relation to the most vital institutions of society, and especially associated with great educational problems. To be an expert practitioner, the phrenologist must be able to skillfully determine the Constitution, Organic Quality, Temperament, Brain Developments, Pathological Conditions, Financial Means, and Educational Qualifications of those who apply for reading and advice and correctly deduce from these the requirements for happiness and success as found in the world around.

An hour's consultation with a conscientious phrenologist will throw more light on the right pathway of life than anything else, and may avoid many a heartache. To be of best use it ought to be attended to in early life. Every school pupil should have a chart of his or her talents and disposition made at once. Parents, should have enough interest in the welfare of their boys and girls to spend a little time and a mere pittance for such a lasting boon?

Ability and Courtesy Wins.

Look at the army of salesmen and saleswomen in our stores. There is not, I believe, as capable or honest a corps of workers in the world. Yet a French or an English shop girl will sell twice as many goods in the same time, and the customer will come again to be served by the same woman. Why? Because she is civil and courteous.

There is something pitiful as well as ridiculous in the indifference, the hauteur, the actual rudeness of many of the intelligent young men and women behind our counters. Yet, civility is their capital. By selling gloves or tinware they earn their living, and the more civil they are, the more they sell.

Most of our readers know a few saleswomen who have remained in some of the old business houses until an honored old age, and, by their ability and courtesy, have made for themselves hosts of friends. It is a pity that these foolish young people could not learn their business from them.—*An American Mother.*

Early Breakfasts.

Dr. Burke in his *Health Magazine* published at Altruria, Cal., says: Most people think the early breakfast is the best meal of the day, and feel they cannot do one thing before breakfast. This is an argument in favor of the fact that their sleep has been an exhaustive process—an unusual tax to all the powers of the body. Such sleep is unnatural. This morning faintness so many complain of when they do not eat their breakfast at the accustomed hour, is disease under culture, and if not arrested by a morning fast there can be but one end—premature death.

There are now several thousand people in the state of California, representing all grades of labor, from the clerk to the miner, wood-chopper and lumberman, who do not eat after a good night's sleep, until after

several hours' labor. This labor on an empty stomach is done with more ease and clearness of mind than is possible after breakfast of the ordinary American breakfast hour. Most of these people break the fast at 11 a. m. or 12 m.

Why Are We Sick?

The main causes of sickness are *improper feeding*, improper breathing, overwork, excess of clothing, and worry, says *Health Culture*.

As to feeding, people eat too much, too rapidly, too often, and too great a variety of food. They drink with their meals, they eat between meals, and often they eat when tired. Many others, especially hard-working people, will arise directly the meal is finished and go to work. All these things are wrong; are sins against the body, and they lead directly to disease and premature decay. So in the physical as in the moral realm, it is true that "the wages of sin is death."

A wrong combination of food overloads and irritates the digestive organs. The food taken cannot be digested, and it remains in the digestive tube for the greater part of the day (portions of it, or perhaps all of it, much longer), a fermenting mass, unspeakably foul and irritating, and producing poisons which are the direct cause of many and varied disorders—often of sudden death through "apoplexy" or "heart failure."

The Difference.

Phrenologists *observe* and write what they see, hence they are practical. Psychologists *think* and *write* what they think, hence are impractical. A Psychologist propounds a system of mental science in accordance with his *own* characteristics—on the false assumption that all men are born *equal*; no two psychologists agree. Phrenologists *see* that all men are born unequal. Its founder, Dr. Gall, propounded a system on which all agree because it is founded in nature and is the only system by which mind can be measured.

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Professor Bean has favored HUMAN NATURE again with another excellent article on Physical Culture, and promises "more anon."

In this number Sophie Leppel gives some good "hints" on diet.

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1. Sex? 2. Age? 3. Are you married?
4. Occupation (mental or physical, or both)? 5. Complexion?—Condition of hair and teeth? 6. Temperament? 7. Weight? 8. Height? 9. How do you sleep? 10. How do you feel when waking up? 11. Do you ever feel languid? 12. Is distention felt after meals? 13. Do you suffer from constipation? 14. How do the kidneys act? 15. Add any other symptoms you feel. 16. Is food relished? 17. Specify the foods you take. 18. Do you smoke or take alcohol? If so, how much? 19. What fruits and other foods do you prefer? 20. What vegetables and fruits can you obtain? 21. What amount can you spend on food daily? 22. Can you get your food properly cooked? 23. Do you want a course of Dietary Advice that will enable you to become your own doctor, or do you sim-

ply wish to know the most suitable food for your case? 24. Give any further information that you think will be of service.

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TIME TABLE

Commencing September 29, 1900
WEEK DAYS

Leave SAN FRANCISCO via Sausalito Ferry—

9:30 A. M. 1:45 P. M. 4:15 P. M.

Arrive Mt. Tamalpais—

11:30 A. M. 3:43 P. M. 6:00 P. M.

(Remaining over night at the Tavern.)

Leave TAVERN of TAMALPAIS—

7:50 A. M. 1:35 P. M., 4:10 P. M.

Arrive San Francisco—

9:45 A. M. 3:40 P. M. 5:55 P. M.

SUNDAYS AND LEGAL HOLIDAYS.

Leave SAN FRANCISCO—

8:00, 10:00, 11:30 A. M. and 1 P. M.

Arrive Tamalpais—

10:10 A. M. 1:00 P. M. 2:20 P. M. 4:00 A. M.

Leave TAVERN of TAMALPAIS—

11:00 A. M. 1:10, 2:20, and 4:00 P. M.

Arrive San Francisco—

1:00 P. M. 3:00 P. M. 4:25 P. M. 5:55 P. M.

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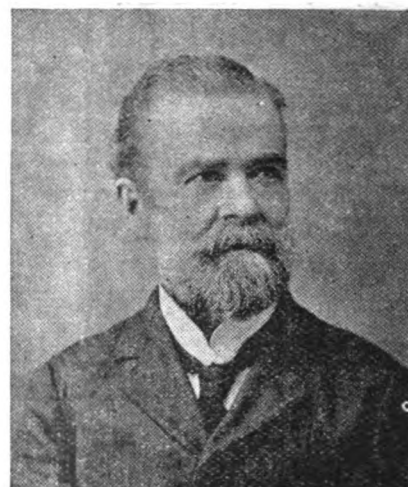


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